Numb. 51.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wednesday** Auguſt 4th. to **Friday** Auguſt 6th. 1708.

Q. GEntlemen, *I muſt beg Your Pardon if I make bold to Object againſt the Perſon You have aſſigned to be the* Zachary, *mentioned by Our Bleſſed Saviour in St.* Mat. 23d. 35th. *Since if He be the Perſon, Our Bleſſed Saviour, St.* James, *&c. Bloods will not be included in the* τὰν ἅιμα δίκαιον; *and therefore, I think it moſt reaſonable to aſſign it to* Zachary *the Son of* Baruch, *mentioned and extolled by* Joſephus de Bell. Jud. L. 5. c. 1. *who was ſlain in the Middle of the Temple. The only Objection to this is, that* ὃν ἐφονευσατε whom Ye ſlew, *can't belong to him, whenas he was not ſlain at that time; which is eaſily anſwer'd, if we conſider, that the Aoriſt may be render'd very fitly,* whom Ye ſhall have ſlain: *And ſo* Cyprian de Valera *renders it in the* Spaniſh *Bible,* whom Ye killed, that is, *ſays he,* ſhall kill. *Beſides, 'tis ordinary in Propheſies to Uſe the time paſs'd for that to come: Thus* Rev. 2d. 19th. *and St.* Paul *in his* 1ſt. Epiſt. *to the* Theſſal. 2d. 16th. *ſays,* The Wrath of God ἔφθασε is come upon them, εἰς τέλος, to utter Deſtruction; *which was writ before the Deſtruction of the* Jews. *Nor am I ſingular in this Opinion, which I find agreable to be the Concurrent Opinion of the ever-memorable and Pious Biſhop* Taylor, *in his great Exemplar,* Part 1ſt. Sect. 6th. *and the Venerable and Learned Dr.* Hammond *in his* Annot. *on the aforeſaid* Verſe *of St.* Mat. *to which laſt, for a more full and particular Account of the ſeveral Perſons ſuppoſed to be this* Zachary, *and the Objections againſt them, I at preſent refer you. In the mean time, if upon the ſtrength of the Premiſes you think fit to retract your Judgment, I deſire you would publiſh the Reaſons, that others may not be deceived.*

A. We beg leave to obſerve, that the Argument, whereby you wou'd exclude the Son of *Jehoiada,* namely, that according to our aſſertion the Blood of St. *James* wou'd not be included in the Vengeance ſpecified, can be no rational Inducement to us to recede from our Opinion. For when our Saviour acquaints the *Jews,* that they ſhall ſlay his Servants, that upon them may come the Blood of even thoſe, whom they had not Perſonally ſlain, ſurely that Actual, that Immediate guilt, which makes them ſuffer for a more Remote, for an Imputed guilt, may be implicitly underſtood, when not Expreſſively deliver'd. For to tell them, that they ſhou'd be puniſh'd with ſeverity for the Butchery of thoſe, whom in the Perſons of their Progenitors they ſlew, this were Enough to let them know withall, that they ſhou'd aſſuredly ſuffer for their own Perſonal Executions; this, we ſay, were enough to Inform them of it, tho' the latter had not been propos'd as the Occaſion of the former. But ſince that alſo is Propos'd, the Information is implied with the greater Perſpicuity.

As for *Zachary* the Son of *Baruch,* we are humbly of Opinion, that he may be reaſonably excluded upon theſe Accounts.

1. We may gather from a Compariſon of the Septuagint-Tranſlation with the *Hebrew* Original, that *Baruch* and *Barachias* are two Diſtinct, Unconvertible Names.

2. From *Luke* 11. 50. We learn, that our Saviour's *Zachary* was a Prophet. But as this agrees not with the Son of *Baruch,* ſo it accurately comports with the Son of *Jehoiada*; of whom we read, *Chron.* 24. 20. *And the Spirit of the Lord came upon Zachariah the Son of Jehoiada, the Prieſt, which ſtood above the People, and ſaid unto them; thus ſaith God, why tranſgreſs ye the Commandments of the Lord, that ye cannot proſper? becauſe ye have forſaken the Lord, he hath alſo forſaken you.*

3. *Zachary* the Son of *Baruch,* tho' repreſented by *Joſephus* as a good Man, was yet an Unbeliever; and therefore we cannot be perſwaded, that our Bleſſed Lord wou'd take ſuch notice of a Perſon, who Neglected the Neceſſary Terms, under the happy Opportunities, of Salvation.

4. We think it not very probable at leaſt, that he wou'd make ſo memorable a remark on one, who was a Rebel to the Roman State, and had therefore disobey'd that Command of his, *render unto Cæſar the things, that are Cæſar's.*

5. Our Saviour ſpeaks to the Body of the *Jews* in general; and therefore, if he means the Son of *Baruch,* it follows, that that Unhappy Perſon was ſlain by the conſent of thoſe very ſort of People, to whom our Lord had addreſs'd himſelf. But *Joſephus* tells us, that he was ſlain by a Party called Zealots, and that too in oppoſition to the Body of the *Jews,* whom they treated with great barbarity.

Tho' the firſt Aoriſt be ſometimes uſed for the ſecond future, and tho' thus to uſe it be the more allowable in Prophetical Expreſſions, yet the Premi-

ſes, we hope, will determine the Word to the time Paſt.

Sir, if you look back on our *Apollo*'s you will find, that long ſince we advertis'd, that your Anſwer lay for you, at the place appointed, to your Private Queſtion.

Q. *Mr.* Apollo, *I ſent you a Queſtion, Expecting your Reaſon, why Perſons certainly dye of the third Apoplectick Fit, and not ſo commonly of the firſt and ſecond, and inſtead of Publiſhing the Queſtion with Anſwer according to Manuſcript ſent you; yot State it (what is the Cauſe of the Apoplexy:) Truly,* Apollo, *I thought you more honourable than to have acted any thing ſo derogating from what is Generous and Fair: I deſire, as you have Glean'd* Decker's *Barbet, and for it's Procatarctick Cauſe, to Scrutinize a little further for the Deſired Account, or elſe*

Tho' I'm no Poet to Diſgrace, you ſhall find,
That with Satyrs I'll Laſh you, before and behind.

A. The Contents of your Worthy Manuſcript, Good Mr. Queriſt, you have forgotten: For we had but one Letter relating to that Diſtemper, which is now by us, and is Sign'd by *A. E.* only deſiring the Cauſe of that Diſtemper, as alſo the Cauſe of the Cholick: As to your preſent Notion of a Third Fit, it is as Erroneous as Your Memory, few ever Living to ſee a Second; for if the firſt does not prove Mortal, it generally Leaves an Incurable Palſey behind it.

Thus your Inſipid Laſh create no Diſaſter,
Since the Satyr's to flow from a poor Poetaſter.

Q. *Gentlemen. Is there any ſuch thing as a Salamander, and the Place of its abode.*

A. That there is ſuch a Creature as the Salamander, is a truth, notoriouſly conſpicuous to the obſervation of ſuch as travel into *Egypt*, and other Eaſtern Countries; where they are found in great Numbers, but the *common receiv'd* Opinion, that they live in Fire, a Notion prevalent in the thoughts of ancient and modern Naturaliſts, is an Error, founded on their formidable reſiſtance of the force of that Element; which proceeds from the Virtue of a Mucous humidity both above and under the Skin, which for a while endures the Flame; but being once conſum'd, the Creature is like others, burnt to Aſhes.

Q. *Gentlemen, I ſaw on a Dial at Hackney,* Poſt Voluptatem Miſericordia. *And* Phœbus *more immediately preſiding over thoſe Time-Pieces, I may the more reaſonably Hope for his Explication to his Humble Servant* Herologiſtes.

A. The true Signification of the Words is, *REGRET follows PLEASURE.* This Motto is over an Hoſpital that way, for Cure of the French Diſeaſe.

Q. *Why any Bird is immediately ſtruck dead, if it attempts to fly over the Dead Sea?*

A. A certain Bituminous Ebullition from the Bottom of the Lake, which is vulgarly ſo call'd, and the Noxious Fumes and Exhalations ariſing thence againſt a moiſt tempeſtuous weather, may probably have given birth to this Erroneous Notion, which is ſo far from truth, that it has been prov'd by the Occular Demonſtration of a Gentleman of our Society, that Birds do not only fly in great Numbers over, but will often Perch on ſuch Parts of the Lake, as can afford 'em Reeds, Timber, Sea-weed, or any other *float* enough to ſtand upon.

Q. *Gentlemen, I am an Old Maid as times go now, but I have an Inclination after a Young Man; nay, in ſhort a deſire to wed: but I am pretty ſenſible that there is nothing more deſpiſeable than a Grey Virgin, which makes me fear he hath not ſuch a ſtrong deſire after me as I have for him, but I have as much Gold as will ballance my Years; but there is a wretched Old Batchelor in the way, almoſt as old as my ſelf, pretends a Zealous Affection for me, or my Money. I leave you to be my Judge.*

A. Indeed Mrs. *Abigail*, your Caſe requires haſt; ſince You are Grey already, we will not detain you any longer, than to adviſe you, which either comes firſt, turn the Lock, ſnatch out the Key, and let your Maid whip out of the Window for a Parſon to ſecure him, leaſt your ſtaying for a ſecond Thought, looſes both.

Q. *Gentlemen, I deſire to know, whether ſingle Perſons can't converſe as innocently together, and without deſign, as married ones, and why People give themſelves that Liberty to ſay, ſuch and ſuch Perſons are going to be married, when they know they contradict both Truth and Reaſon.*

A. We believe it Poſſible for Single Perſons of both Sexes to converſe Innocently together, but think it very rarely Prudent ſo to do, where there is no deſign of Courtſhip, or agreeable Circumſtances for ſuch a Deſign. Firſt, becauſe we cannot promiſe our ſelves to be Maſters of our own Affections; or if one could, that Perſon cannot Promiſe for the other, ſo one may be the Accidental Occaſion of the others Misfortunes. Secondly, the Malice of the World may render a Lady's Reputation precarious on ſuch Converſation, or rather may Obſtruct her Advancement; or thirdly, it may lay a Ground for Jealouſy in the Perſon who may after marry the Lady: And tho' the Ill-nature of the World cannot be vindicated in their Cenſures thereon, yet it is diſcreet in a Lady to prevent all poſſible Apearances, which may give ill Tongues any Advantage over her, remembring that the moſt Beautiful Colour, is moſt ſubject to be ſullyed.

POEMS.

Q. *REſplendent* Phœbus. *tell me why?*
(Since I don't oft you Patience try)
On Fiddles with Extended Guts,
When Horſe's Tail the Fidler puts,
The Wooden Fabrick gives a Sound,
To which the Country Laſſes Bound?

A. The Guts when touch'd by Horſes Hair,
With leaping Motions ſmite the Air;
The Fabrick this Concuſſion takes,
Loud Sounds emits, and Muſick makes:
Whoſe Strains the Laſſes ſo ſurprize,
That with the Strings they Sympathize.

Q. *You, who with News,*
The Town abuſe,
And Style your ſelves Apollo's,
Pray tell us where,
That we may hear,
In winter time of Swallows.
Our Queſtion's ſhort,
So we exhort,
You'l anſwer us with ſpeed,
As it's the firſt,
So we'll be curſt,
If not the laſt Indeed.

A. You,

A. You, who delight
In Noiſe and ſpight,
To our Nineteenth look back:
And there you'll find,
Except you're Blind,
The mighty thing you lack.
Then Short as You,
We'l finiſh too,
Of ſuch dull Motions Weary;
And you implore,
To ſend no more,
A Second-handed Query.

Q. *Harmonious Youths, who eaſy Notes indite,*
And pleaſing Thoughts in ſofteſt Accents write;
Who ſeem deſign'd to Cultivate the Age,
To ſooth our Paſſions, and allay our Rage;
Woo tender Virgins by your Numbers move,
And teach them how to Pity; How to Love;
The Muſes Choice, and darlings of the Sun,
Sent to refine our Manners and our Tongue:
Then ſay,
Why to Convey your Works, you ſtill Imploy,
A once abſconding, now a Careleſs Boy:
Full Afternoon e'er we thoſe Lines enjoy,
Which once were wont our Morning thoughts t' employ
Charg'd with neglect, ſullen he turns away,
Nor mends his fault, the next Apollo's *Day.*
To want of knowledge ſure it cannot be,
Your Sire's Bright Eye can every Action ſee,
Trace him thro' every Gloomy Cloud of Night,
Diſpelling Darkneſs, by refulgent Light:
If ſo, ſay why, this Fault you don't amend,
Why ſix long hours, you make Subſcribers tend,
Big with Expectance, when you'll pleaſe to ſend.

A. 'Mongſt many Servants we are forc'd t' Imploy,
It is not ſtrange to find one Idle Boy;
And we 're Inclin'd to uſe all Methods Mild,
To *Build up*, rather than *Deſtroy* a Child:
If he ſhall yet preſume to Treſpaſs more.
And add new Crimes to thoſe commenc'd before;
Uncas'd he ſhall March off, nor will we have
A Pity, where 'tis Cruelty to ſave.

Q. *I'm ſo ready to Bluſh*
Upon Ev'ry Turn,
My Face does ſo fluſh,
It can never be born;
Come tell me the Reaſon,
And that in due Seaſon,
Or with Wrath I'll purſue you,
Till there's no ſuch a one,
I'll make Sol ſhine through you,
Though A kin to the Sun.

A. Now perhaps you'll Expect,
That from Modeſty we
Should derive, this Effect,
Which can't probable be:
'Tis Ill-humor and Paſſion,
Make this Alteration;
Thoſe Occaſions then ſhun,
And theſe Heats will expire;
But get out of the Sun,
Leaſt your Noſe ſhould take Fire.

Q. Apollo, *pray how is the Proverb made out,*
The neareſt way home, is the fartheſt about?

A. By Deliberation ſuch Conqueſts we gain,
As Raſhneſs and Haſt wou'd but render in vain:

Q. Apollo's *Sons, Exceeding Wiſe,*
Whom we ſo much Adore and Prize;
The Reaſon is you Excell us all,
In anſw'ring Queries great and ſmall;
Your Queriſt does an Anſwer crave,
Which the Beſt Philtron's he can have,
To make croſs Maid ſweet and kind,
Good humor'd and pleaſant to my mind:
She Scolds as if the D——l was in her,
Pray, tell me, how to calm this Sinner.

A. Friend Queriſt Philtrons uſeleſs are,
When Maids diſtemper'd thus appear;
Her Cholerick Blood about her Capers,
Her Head abounds (tis plain) with Vapors:
And though her Tongue's ſo plaguy loud,
There's Methods yet to make her good,
One of theſe three will ſuit th' Occaſion,
Bedlam, Cold-Bath, or *Salivation.*

Q. Great Britain's *Oracle to thee,*
We Nonplus'd Mortals often flee,
With mighty Doubts and knotty Riddles,
To ha' 'em open'd in the Middles:
A Learned Caſe I now propound,
Pray give an Anſwer as profound;
Tis why a Cow about half an hour,
Before there comes a haſty Shower,
Does Clap her Tail againſt the Hedge,
And you'll Oblidge Your's Daniel Edge.

A. A Doubt! A mighty Knot indeed!
That e'er did from a Sage proceed.
A Curious Obſervation ſure!
As ever Stoick did procure.
But, Honeſt *Daniel*, e'er we try
To Give Subſtantial Reaſon why,
Tis hop'd to Prove you will not fail,
Your Cow's prævaricating Tail:
If not, the Fact we'll diſanull,
And then your Cow will prove a Bull.

Q. *If* Apollo's *Bright Eye, can the Method Eſpie,*
To the Gaining a Virgin's heart,
Shou'd he then diſcover, That way to a Lover,
It would be but a Friendly part.
But if this you reject, I ſhall ſhrewdly ſuſpect
You'll prove ſome idle Impoſtor,
If you, who pretend, to be Britain's *ſure Friend,*
Denies ſo ſmall a Requeſt Sir.

A. Explor[e]

A. Explore out her Mind, and how ſhe's Inclin'd,
Her Humour, Her Fancy, Devotion;
If She but Smiles, Laugh; If She Cries, like a Calf
Bleat out, and nick ev'ry Notion.
Transform if You can, to juſt ſuch a Man,
Before you attempt to accoſt Her,
But if you reherſe, ſuch Senſe as your Verſe,
She'll think *You* at laſt an Impoſtor.

SIR,

FRom Suſa July 22d. 'Tis adviſed, that the French having quitted la Perouſa, are retir'd to the Rendezvous of their Army, under the Fort de Barreaux, where the Duke of Savoy intends to attack them. The Advises from Genoble July 29th. are, that the Mareſchal de Villars is at Chambery, but to morrow he is expected back at the Fort de Barreaux, under the Cannon of which place they are aſſembling their Army, and the Troops which are already arrived there, conſiſting of twenty four Thouſand Foot, and 15 Hundred Horſe are working day and night to intrench themſelves. From Milan July 29th. 'Tis advited, that the Queen of Spain arrived at Barcelona on the 19th. where She was received with all the Demonſtrations of Joy imaginable, and that the Troops on board the Fleet were in very good Condition. 'Tis ſaid from the Hague Auguſt the 10th. That King Auguſtus arrived there incognito on the 7th. Inſtant in the Evening, and goes by the Name of Count Legnitco, and that he will ſet out either this day or to morrow, for our Grand Army in Flanders, where 'tis ſaid he will ſpend the reſt of the Campaign. And Others are of Opinion, that he will go for England, and make a private Viſit to the Queen of Great Britain. But whatever he deſigns, his Journey gives riſe to various Speculations. From the Camp at Werwick Aug. 9. There are Advices, which give an Account, that His Grace the Duke of Marlborough having received Advice laſt Tueſday, that the Cannon and Ammunition would be in a readineſs to March from Bruſſells the 6th. and that a further Reinforcement had been ſent by the Enemy towards Aloſt, the Prince of Wirtemberg was thereupon ordered to March with 30 Squadrons to Audenarde, and to receive there ſuch further Orders as Prince Eugene ſhou'd judge neceſſary to give him. The Train which was guarded by the Troops under the Prince of Heſſe, and reinforced on the Road by Detachments poſted by Prince Eugene, for their greater ſecurity, ſet out on Monday from Bruſſells in 3 Columns. The next day they arrived ſafe by 3 in the Afternoon on this ſide Soignies, where they were joyn'd by Prince Eugene with the Main Body of his Troops. Yeſterday they paſs'd the Dender at Aeth, where they are now, 'tis thought, out of Danger. The Letters which came from Dover Aug. 2d. Advite that yeſterday at 3 in the Afternoon, the Fleet under Sir George Bing came into that Harbour. The Admiral lay by all Night, and ſail'd that Morning for the Coaſt of France. And that at 9 a Clock that Morning Great Firing was heard near Calais. And the Letters which came in the 4th. Adviſe that a Ship which came in there, confirms, that they were Bombarding of Bologn from 3 a Cock in the Afternoon on Monday Morning till 8 at Night. There is an Account from Windſor, that 3 Ruffians were on Wedneſday Morning there to Shoot the Queen, and 'tis reported that 2 of them are taken up. Which is all from Your, *&c.*

Any Perſons upon Directing their Letters (Superſcrib'd for the *Britiſh Apollo*) to Mr. *Keeble* in *Weſtminſter-Hall*, Mr. *Bickerton* in St. *Paul's* Church-Yard, Bookſellers, or to the Printer hereof, may have this Paper brought to their Houſes (in the City or Suburbs) at 2 *s. per* Quarter, and the Monthly Papers at 6 *d. per* Quarter more: Thoſe who come within the Quarter, to have proportional Deductions at the End. Alſo Books of Guards neatly Bound, to keep them in, at 2 *s.* a-piece. Likewiſe whole Sets from the Beginning, paying only 3 *s.* 6 *d.* for all before Midſummer, and the reſt to go; at which Places Advertiſements are taken in at 2 *s.* 6 *d.* each.

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